864 /141 cont./ Not until he is circumcised, at the age of seven to eight years, will a boy always wear a pair of pants under [304 his sarong. Adult men bathe in the nude, but in so doing 852] cover their genitals with the hand. Women keep their sarong on when they bathe. One of the first things that a Makassarese woman observed with surprise on Java was the fact that there the women bathe naked in the river. A girl always appears before her mother with her sarong. Young girls do tease each other at the well, "almost," when a sarong almost slips down. But if the sarong had really slipped off, the other would have denied this and would not have [576] spoken about it any further. This is how a girl knows her friends. Only those who do not like her would talk about it to others and make her ashamed (siri').

857 /142/ Children play "marriage." They put on rags and cloths. One of them is the bride's mother and helps the others, and they make sand cakes. The children may begin to quarrel and the matter often ends by a girl getting a shove or a blow which hurts so that she cries and runs away angrily. Sexual activities were definitely not observed. When an almost three-year-old boy was asked: "Why don't you play bridegroom" (buntimmako), he closed his eyes and stood motionless. The picture of the bridegroom, but above all, that of the bride, who, dressed in her most beautiful clothes, remains seated motionless for hours on end with cast-down eyes, had made the strongest impression on this three-year-old.

857 Boys and girls tend to play together up to the age of eight 858 to ten years so long as it works out. Up to that age girls 867 are also allowed to run around freely in the yard. But even before the appearance of puberty the separation is intensified. Boys learn that they must sit still and be quiet when the old 858 men speak. "After all, you are no longer a little child," 867 they are told. Around the same time, thus long before the

858 /142 cont./ first menstruation, the girls are "caged"
867 (nikappara'); the separation from the other sex is thereby completed. From now on she is also subject to the many restrictions in social relations which obtain between men and women in general and between unmarried men and women in particular. "She is already staying at home" (ammantammi ri balla') is an indication of the age of a girl when she is around ten years old. At this time she enters
[291] the group of women, where she belongs to the young girls (tau lolo), who are also called "the red jackets" (badju' edja), after the conspicuous red jacket of slightly transparent material which they wear.

867 She learns that she must withdraw at the arrival of male visitors, that she may not be conspicuous, and that she must lower her voice. The girl who enters the front room (kale balla') even though there are guests is told off with a disapproving "she dares." A girl who talked loudly was angrily asked: "Who do you want to hear your voice?" If
[864] a girl shows her desire for a man by being conspicuous and by talking loudly, she is considered late (man-crazy), one of the most undesirable qualities in a girl.

857 A young girl only leaves the house in the company
867 of older women. Little excursions are holidays for her. She dresses carefully for these occasions; she makes herself up, blackens her eyebrows and the hairline on her forehead,
855 /143/ and powders her face. The older women guard and protect her. In their presence a young girl is safe. If she is alone at home or in the yard and a man enters the yard accidentally, a dangerous situation is created because this encounter, regardless of the intention of both parties, is
[626] considered a breach of established forms of social intercourse. If a neighbor woman were to see and talk about it, so that the girl's brother hears of it, the latter would feel siri' and act accordingly.

858 /143 cont./ Boys seem to go through a difficult period
867 at the age of approximately eleven to fourteen years. Before that, despite small differences from the girls, they were considered to be children, and as such they quite naturally stayed in the women's rooms. But around the age of ten to eleven, the older women make it plain to them that they
561 no longer belong there. Compared to women, however, men
562 have less unity. For them the difference in age plays a much more important role. It prevents the smooth interaction between older and younger men, because the older expect
561 obedience and a certain respect from the younger. The young
855 boys therefore find no unity in the group of men which makes
858 them feel at home. At the same time they do not possess the sexual maturity to participate in the boasting conversations about conquests and sexual achievements that are customary in the circle of young men. They are physically not yet strong enough to participate in brawls and great work schemes, and therefore they cannot talk about their exploits. They do not count among the fifteen- to eighteen-year-olds. At the same time these twelve-year-old boys have not yet had much opportunity to associate with each other. So they first look for their age mates. They roam around, they are little noticed, and they don't feel at home anywhere.

Division of Labor

462 The domain of the women is house and yard. There they cook, wash, weave, and take care of the children. They leave the house only to pay visits or to run over to neighbors, who are also the closest kinsmen. When male visitors arrive they withdraw into the back part of the house. There is the kitchen; there they have their own separate
462 entrance. One could regard the women as a group whose
476 members /144/ help each other with daily household problems,

521 562 571 576 /146/ The women eat and converse much less formally. They sit around a bowl in a small group and talk all at the same time about topics which they would also discuss at an ordinary meeting. Their manners seem less forced.

Forms of Social Intercourse Between the Sexes

571 673 834 The forms of social intercourse between men and women are tied to many restrictions. These can best be summarized by saying that every contact between them is prohibited. Contact not only refers to physical touching, but even to a word exchanged between them. Being together in the same room or even an accidental encounter without the presence of a third person may be interpreted as contact. The intention of the individuals concerned is irrelevant in such instances. Society merely looks at the outward situation; if it implies contact, people act as though a forbidden contact actually existed.

These strict rules do not apply to children and older [561 858] people (1), but they apply most strictly to unmarried girls

> 1. To be specific: individuals of under ten to twelve years and above thirty-five to forty years of age.

and young men. The strength of these rules decreases only a great number of years after marriage has been contracted. Only then can individuals afford to gradually break existing rules without exposing themselves to the sanction imposed by such a transgression.

This sanction consists of a stab with the badik /a small [687] dagger/, which frequently results in death.